1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

do keep up their ordinary occupation in part during this time. They dig roots for instance, but others must care for the products further, else the women will never find any more. 841

There is no comparable rite for boys at puberty. Nevertheless the time when a boy's voice deepens is recognized as propitious for seeking power. He is sent into the mountains for perhaps five days, to wander at night, running continually, piling up rocks, swimming in the mountain pools and eddies of the rivers, fasting the while until a song comes to him in a dream. He must use a head-scratcher. Preadolescent boys are tossed into the river or whipped while they sleep. If the boy whimpers he will be a weakling; he is expected to jump up and shout. I have cited above the case of Lɛle'ks who was so treated at puberty, it seems, and thus lost his transvestite habits. 881 [787] [866]

When I [Pat Kane] was a little boy of seven or ten, my father sometimes threw me into the river while I slept. I did not ask why. Finally he told me, "I do not want to kill you. I do it so that when you are grown you will not easily get sick, so that if you are shot you will recover quickly." I always bathed in the river as a boy and you see that I have never even had rheumatism until recently. 866 159

DEATH AND MOURNING

Klamath funereal observances are personal, non-ceremonial, and somewhat unique in that they provide occasions for the seeking of power. There are no mourning anniversaries. 764 [765]

Cremation is the universal practice, even for suicides, the newborn, and the stillborn. Only the bodies of secretly aborted infants are buried in the bush. The body of a man killed in war is brought home for cremation.[88] [727]

Some Klamath men were trapping in the mountains west of Crater lake about eighty years ago when they were met by some Upland Takelma who killed four or five. One boy alone escaped and made his way back to Klamath marsh at night. The Takelma took scalps, hands, and feet of the dead, and held a dance. Many Klamath went to fetch the bodies, which they brought to Klamath marsh for incineration.

Near each group of settlements is a spot where all cremations take place. It is somewhat apart from the settlements but not isolated.

Three of these serve the Klamath marsh people; on the eastern side of the marsh near the towns k'ɛtaiwas (2, see maps, figs. 1–3), gûpgûs'ksi (3), and l'wal (4). For others of this division of the tribe, there is one on Sprague

[88] Cremation was given up forty or more years ago ("in about 1868," Gatschet, 1:86). The first burial was that of a Molala man, married to a Klamath woman, who was killed by a Klamath. [177] [178]

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

764

The rewrapping of a man is done by male friends, of a woman by women, but men alone tend the fire. They cover the remains as quickly as possible, all those about crying loudly the while. Little children are kept at a distance. By way of purification, those who tend the corpse leave their clothing out of doors for several days and swim, or bathe in the sweat-lodge. [783]

The house in which the death took place, even that of a child, is burned with its contents.[101] The survivors live elsewhere until, on a remarriage, for instance, a new lodge is built. If the house of a shaman is burned with the regalia it contains, a violent storm springs up in the night, hence they wait for calm weather before setting it afire. It is only safe for an old woman to fire it. When a shaman dies and again when he is cremated, storms rage for two days.

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Strict mourning is enjoined on the spouse of the deceased and his parents. It is quite clear that a son or daughter need not mourn so deeply for a parent. Those who observe the fullest mourning cut their hair short immediately on the death; this is called sla'mĭtk. After the cremation they sweat for five days, go out in quest of a vision, and observe the mourning restrictions throughout the following year.

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The mourner fasts inside the sweat-lodge (spo'klika) from early morning until sundown during these five days. There are only four sweat-lodges proper to the use of mourners, or rather three. This restriction is so inconvenient considering the scattering of Klamath settlements that I would doubt it, had I not definite assurance from all informants.[102] There are none in the territories of the Pelican bay and Williamson river-mouth people. The three lodges are semi-subterranean, of timber and rock construction, and earth-covered. These are said to be the gift of Kĕmū'kŭmps, the culture hero. A very small one stands a mile and a half north of Klamath Agency.[103] A second is on the south side of a point called waka'ksi, near Odessa on the western side of Klamath lake.[104] The third and largest is on the hillside at the angle of the marsh east of Algoma. The Klamath Falls group have no mourners' lodge but make use of a hot spring at hŏ'kewalks, a mile east of the present Klamath Falls railroad station.

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[101] I was not told of cairns of stones tossed on the spot by passers-by as described for the Modoc (Gatschet, 1:85).

[102] Gatschet also noted three alone (*op. cit.*, 1:xlii, 82, 142).

[103] This may be the one mentioned by Gatschet (*op. cit.*, 1:xxxi) although the name he gives resembles that recorded for site 64.

[104] This is referred to in a tale of Mink and Weasel.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

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There they place planks over the spring on which to lie. The common small sweat-lodges are not used in this connection.

The sweat-lodge near Algoma is now in ruins but it was always in need of repair, I was told (fig. 7). It is now a U-shaped wall of stones enclosing an area ten by twenty feet. The walls still stand five or six feet high, composed of thousands of small rocks. The roof was a rough gable covered with dirt. The lodge faces the east, uphill on a rather steep hillside. Stones were heated outside and carried just within the entrance. Air seeped in along the ground at the back or lower side of the lodge, so the mourner would retire there from the heat. A little spring is close by. There were no houses within several miles of this place. The little lodge north of Klamath Agency faces south.

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Fig. 7. Mourners' sweat-lodge near Algoma. The nearest man stands in the mouth of the U-shaped structure; the middle figure on the far wall; that to the right beyond it.

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At the end of the five days of sweating the mourner swims in the spirit places in quest of power or seeks it in the mountains. The reason seems to be not alone that he has lost power through his sorrow, but that this is an especially propitious occasion when the spirits will pity him for his grief. One such place is a pair of rocks, Wolf and his wife, north of Modoc point. A man will wrestle with the Wolf rock, his wife with Wolf's wife, in order to become strong and run well.

[301] During mourning women wear bands of buck-brush or sage-brush around the head, neck, waist, wrists, knees, and ankles like those worn during the puberty dance. The bands are disposed of by wrapping them around trees near the sweat-lodge where they are sometimes collected by those who wish to make cauteries of them. Both parents (or men alone) wear service berry or sage-brush belts like [302] those of girls at puberty, so that the back will not become stooped. For a year or longer, pitch is smeared over the face and hair, and black-

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

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ened with charcoal. This is strictly enjoined for mourning women; older men follow the custom and perhaps even children, except the little ones, but young men may be exempt. This pitch is not that exuding from the logs of the pyre as among the Modoc[105] but is gathered from any tree. The hair cut off is later tied in little rolls all over the mourner's buckskin dress or shirt by way of decoration. (Enemy scalps serve the same end.) These garments are burned with their owners.

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During the sweat-bath period and for perhaps a year longer, the mourner must abstain from fish for fear of sickness,[106] must not touch his hands to the face else it will wrinkle, nor may he touch his hair lest it turn gray. Instead, a bunch of grass is used when washing, and a scratching stick (wa'was), nine inches long, is suspended around the neck on a sage-brush band, or tucked under the wristband. The mourner spits into a hole dug with the scratcher. This may explain a song record by Gatschet: "This is my song [or spirit], that of the (sweatlodge) stick-hole."[107] These are the same taboos observed by a menstruating woman and by a boy at puberty.

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After the loss of a wife or child, a man abandons the first fish or game that he takes, gives the second to another, and succeeding ones he keeps; a gambler gives away his gains. This is called sāpu'tsa. A woman does similarly with the roots she digs after her husband or child dies. Something of the same attitude is shared by a gambler after receiving spirit aid, a novice hunter or root digger; all give away their first gains. Similarly no one who has recently lost a child may fish or even cross a river for fear the fish will go away. They must wait a year and then again use the mourner's sweat-house. These may all be viewed as rites of purification or attempts to reestablish oneself as a normal being.

Wolf lived opposite the cave at komā'ĕksi on Sprague river. When his wife died he brought his children to the river bank. The people shouted to him not to cross the river because fish were running. But Wolf said, "I did not come to catch fish. I brought my children because they wanted fish." They stopped there. Then Crow laughed at them and they turned into a row of rocks.[108]

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[105] Gatschet, 1:86.

[106] Gatschet (1:89) understood his informant to mean that after sweating for five days, a widow eats only fish and no meat.

[107] *Op. cit.*, 168.

[108] Told by Tom Lang.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

765 539 The following myth brings out some of the mourning practices.[109]

Coyote's wife died. He set out to seek power. He burned up his house and all his belongings. He went along crying: he sang

hă'newa hă'newa bŏlûkŏ'mhûkdîno'lît

(a cry) It ought be dusk quickly.

He wanted the sun to go down quickly so that he could swim for power. There was a woman sitting by the road. He said, "I do not want a woman. I am crying because my wife died." Again he went on singing hă'newa. . . . .

Next he saw some moccasins on the road. He said, "I am not looking for moccasins. I burned mine when my wife died." He went on singing again hă'newa. . . . .

Now he saw a heap of food on the road ahead. He said, "I am not looking for food. I burned all my food when my wife died." He went on, singing hă'newa. . . . .

Then he came on a pile of ripe plums which had fallen to the ground. There was water there so he washed out his mouth with a handful [as is always done before a meal]. He had his scratching stick at his wrist. He stuck it into the ground and spat into the hole. He said, "This is the way the pse'odiwas (humans) will do."

So he ate, ate, ate the plums until his belly got big. Then he got sick and could not swim. Thus he made the rule that mourning Indians must not eat plums, else they will get sick.

GAMES

525 787 Gamblers seek spirit power for success, men and women alike, by swimming in spirit haunts in the river or in mountain lakes. The first of his gains after receiving this power must be given away, just as he must give them away the first time he plays after the death of his child. This is of a piece with a lad or girl destroying or giving away the first results of their efforts at hunting or root gathering.

777 Luck is also acquired by finding large obsidian blades and certain dead animals; mole, weasel, mink, or frog.[110] Finding the mole is luckiest. "To find anything like this is lucky, so it gives you luck." These must be found dead; there is no use taking a trapped animal, or a recently manufactured blade. The premium put on the obsidian blades is reminiscent of their exaggerated value as symbols of wealth among the tribes of the lower Klamath river.[111] All such lucky objects are bundled in white sage twigs and hidden some distance from the house. This may also be true of the gambling bones; at least Pat Kane keeps his at the crematory several miles from home. I was not

[109] Told by Nancy Phillips.

[110] Gatschet lists as similar Modoc charms, a hummingbird's nest, the leg of a dead frog, a dead mole, a rare "fire-bug," and arrowheads (1:134).

[111] Kroeber, Handbook, 26, 54ff.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

The shaman himself is, or was, the outstanding figure of Klamath society. He had no rival in the chiefs, the rich man, until the coming of the whites brought a redistribution of emphasis in Klamath life. Chiefs had previously been persons of little influence.

All this is familiar enough among Indians; the Klamath differ only in particulars. In its several aspects, their religion, as well as its practice, is one with that of the Great Basin, Plateau, and Mackenzie tribes.

THE POWER QUEST

The quest for supernatural aid is open to everyone, men and women, boys and girls. It is a constantly recurring feature of their lives. Everyone, perhaps without exception, seeks the powers at least once during his lifetime and further experiences seem to be repeatedly sought.

The first occasion is always puberty. I doubt that boys and girls are expected to be uniformly successful in securing aid at this time, because, it was said, at shamanistic performances those who had power might sing their songs. This may imply that the others either never acquired power or had lost it. My informants' frequent emphasis on the period of mourning for a husband, wife, or child marks this, too, as a peculiarly pregnant period when power may be successfully sought. At least at such a time a man loses his power and must seek again if he wishes to regain it. A man also seeks power at the birth of a first child. But it is not only the crises of life that provide occasion; the quest may be undertaken at any time, and it is the practice of such as gamblers and shamans to renew and enhance their powers by frequent attempts. The quest is called apū'tu.

The experience does not ordinarily include a vision, but is made manifest in a song heard in a dream. In some instances where a vision is had, a dream song follows, but it is clear that the latter is the essential experience. In the following case a man and a woman had identical visions but to the man alone fell the experience leading to power.

The grandfather of a Klamath Falls shaman went to stō'kmōte, the point of Eagle Ridge, in the evening. There is a spot in the lake where bubbles rise. Horses lived in this long ago (!). When this man reached the headland he saw two pinto horses, with long manes, rearing against each other from the water. He was not frightened but took off his clothes and plunged into the water in order to secure power. When he recovered consciousness he found himself again on land. From that time he was lucky; he began to get many pintos, large horses. Because of this experience his grandson, the shaman, also acquired, in his turn, spirit songs of all kinds.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

789 one part of Klamath territory, on the eastern shore of Klamath lake and southward. A bracelet made of the shed skin of a water snake (wĭ'sĭŋk) will make a little child swim well. Girl's hair is singed so that it will grow long.

881 Menstrual regulations prescribe that at first menstruation girls may not eat meat or fish else they will get sick. They must use a head-scratcher and run toward the dawn. Their clothing and bands must be burned. Older menstruants are permitted dried fish and
841 may do without the scratcher. Women must not care for the roots they gather while in this condition, else they will fail to find them in
[756] the future. Shamans must avoid menstruants else they lose their power.

765 The same food restrictions are imposed on mourners, who also use the head-scratcher. If they touch hands to face it will wrinkle, to hair it will turn gray. They must spit into a hole. Mourners must use special sweat-lodges. A woman's bands are hung on the trees near-by. Men wear bark belts so that their backs will not grow stooped. The house in which a death takes place must be burned with its contents. Mourners must abandon their first kill or harvest, or their gains at gambling, and give the second away. Similarly novice hunters and root-gatherers give away their first fruits, a gambler his first gains after acquiring power. Mourners must not fish nor cross a river else the fish will disappear. These mourners' observances have largely a purificatory intent.

821 A storm rages when a shaman dies, when he is cremated, and again when his lodge is burned.

823 Klamath marsh, which is now almost wholly dry, is known to have been in that condition on earlier occasions, for instance, about 1840 and again about 1860. On the former occasion it was so dry that its southern arm could be crossed on horseback between the settlements Du"ĭlḳŭt and I'wal. They did not know what caused it. As a remedy a man would be dispatched to one of the spirit pools in the Cascade mountains (as Crater and Diamond lakes), to bring back water in a squirrel or chipmunk skin to pour into the marsh.

226 The first fish rite of these people is held at one place alone, Komă'-ĕksi on Sprague river. Why at this point, is anything but obvious. The first sucker caught is burned to ashes, others must be roasted on the spot, otherwise no more will follow. The gall of fish caught with difficulty, as when speared through the ice, must be thrown back into the water else the fish will avoid the fisher.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

226 For this reason, the greatest number of settlements cluster on that river. The runs of fish there begin in the early spring, are at their height in March and April, and continue, one variety following another, into the fall. According to Coley Ball seven kinds of fish run in the spring, followed in the fall by the larger varieties. Mid-September marks the end of the sucker run. The time of the salmon run is not clear. Gatschet's statement is that salmon ascend the Klamath river twice a year, in June and again in the autumn.[223] This is in agreement with my information, that the run comes in the middle-finger month, May-June, and that the large fish run in the fall. Pat Kane did not know whether there is more than one variety of salmon, which he called teia'lɛs.[224] They ascend all the rivers leading from Klamath lake (save Wood river, according to Ball), going as far up Sprague river as Yainax, but are stopped by the falls below the outlet of Klamath marsh. Other fish live in the marsh, however.

There are not many special attitudes toward fish nor restrictions on their use. The principal restriction is that one bereaved of a spouse or child may not fish nor even cross a river for fear the fish will flee. This must have been a serious curtailment of the mourner's activities, considering the high infant mortality which must have existed. At the expiration of a year, the mourner must use a special sweat-lodge a second time before he can resume his occupation. Throughout this period he may not eat fish for fear of sickness.

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226 Respecting any fish that is caught with difficulty, for instance those speared through the ice, its gall (bĭs) must be thrown back into the water else others will cease to come. The fish are thought to turn away if this rule is neglected as children turn aside from a morsel of fish they think too small. The practice is called notowa'ble a'mbotŏt, to throw back into the water.

In place of the first salmon ceremony common among the Northwest Coast tribes,[225] the Klamath have an observance over the first sucker. The locale is wo'kstat on the bank of Sprague river near the settlement komă'ĕksi, south of Braymill. Above this spot is a cave styled the home of Kɛmū'kŭmps, the culture hero. The first sucker is

[223] Gatschet, 2:436.

[224] Information from the lower Klamath river confirms these data. Salmon run through Yurok territory at the mouth of the river in April and in early autumn; the latter being perhaps the greater run, for at this time the Kepel dam rites are held (Kroeber, Handbook, 58, 60, 84).

[225] There is no first salmon ceremony, no prayers for salmon, no salmon heart magic like that of the Yurok, no prohibitions against speaking of the salmon, as among the Wishram, and no special relations or taboos connecting twins with the salmon.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

291
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row always began at the same radius, as in the manner of basket decoration. Pendants were attached to the periphery of each disk. These were formed of a continuous strand of black and white beads attached at intervals so as to hang in long loops.

Basket hats are worn by both sexes. That of women is called k!ɛmŭ, of men, k!ane'o. Women and old men wear them at all times, younger women more than the elderly, and the younger men only when they are needed as protection against the pack strap. The small, snug-fitting hats are quite decorative with their contrasting designs, and are clearly thought so. Gala hats are studded with beads. They come halfway down the forehead, are nearly hemispherical yet flat on top. These are made in twined weave of various materials. Women's hats bear woven designs, men's are painted. Men's hats are said to have had short brims even prior to the coming of the whites. Widows must wear old hats blackened with pitch, if they wear any; otherwise they are open to ridicule.

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Men wear a cylindrical hat or headdress (tc'uyăs) in war, ten or more inches high, and as low as the eyebrows. Made of cottonwood bark (wula'l), it is open at the top, but may be brought together in a point if made of skin; otter, coyote, beaver, skunk, or elk hide. Badger and raccoon skin is not used. These bear painted decorations: large zigzag lines around the hat; and several feathers are fastened in the top. Gatschet speaks of them as "wide brimmed."[888]

A cylindrical bark hat, said to have been worn by a chief, is in the Field Museum of Natural History (no. 61725). This is about seven inches in diameter, nine high. The ring of bark is lapped and sewn with a running stitch. The decoration on the light surface is by a series of triangles along the top and bottom margins, with circles at intervals between these. The triangles have their bases on the margins; each consists of a black line within a red line; there are no base lines. The circular decorations consist of a black spot within a red ring. A pendant is fastened on each side at the top, consisting of a bunch of long hair wrapped at the proximal end with fur.

Other hats are made of the scalp of deer or bear, including the ears, but not the face. Rawhide vizors, such as those used by other tribes are unknown, but Barrett mentions a similar sunshade of plain-twined tule.[889]

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Hairdress is simple. Men wear the hair long, parted on the left side, with a braid lying in front of each shoulder or a single queue behind. The braids are wrapped with strips of otter fur. This is the style of the Plains and Plateau. Women and girls also wear their hair

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[888] 1:92. He may have had in mind the basket hat.
[889] Material Culture, 255, pl. 17.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

302 [171] [765] long and in two braids, but parted in the middle. This again is reminiscent of the Plains. Their braids may be looped up to hang only to the shoulder; these are not fur wrapped. The hair is cut short in mourning, especially that of the women, daubed with black pitch, and generally neglected.

A man who kills a rattlesnake ties the rattles to his hair; women do not do this.

The hairbrush (slitel'lks) is a porcupine tail, stuffed with dry grass or sage-brush bark. A thong draws the ends together so that it dries in an arc. This thong fits over the back of the hand when the brush is in use. The open, underside of the tail is closed with a thong lacing. The ends of the quills are burned off evenly, so that only the stiffer body of the quill is left. Barrett notes that the longer quills are removed.[294]

My informant described the comb used by the Molala as a true double-edge comb. It is fashioned of a thin stick bent double. Little pointed sticks, as fine as our toothpicks, are inserted between the halves of this doubled stick, so that they protrude equally on each side, and are bound in place.

The hair is greased; ordinarily with fish oil, but with deer tallow or that of skunk, otter, beaver, or mink, when they can get it.

304 [114] Frontal flattening, the only form practiced, is not universal among the Klamath, although it is general. My information differs at this point from Hrdlička's who was told that non-deformed heads are derided as slave-like.[295] I was told that it was merely "so that they would look pretty; they have nice round eyes because the forehead is flattened."[296] A deformed head is called lĕplĕ'pli nos, flattened head.

304 301 The septum of the nose is pierced and the ear lobes, the latter twice or even more frequently. Both sexes insert dentalium shells horizontally through the septum. These are placed so that the butt ends meet in the septum, the points of this curved conical shell projecting on each side. If the septum hole is large, two may be placed side by side in it. Sometimes the point of one shell is thrust into the hollow butt of a second. The root of a mountain plant, called yayo'ḳaḳ, may be used in place of a dentalium shell. I was told that Molala women choose boldly curved dentalia, placing them so that the points

[294] *Op. cit.*, 258.

[295] Hrdlička, Head Deformation among the Klamath.

[296] The informant who stated this may have rationalized her own case, an undeformed head. My other principal informants, two men, had flattened heads. Flattening is not noticeable among some of the older Indians, so that the statement that some escape the treatment may be true.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

THE SHAMANISTIC COMPLEX

However simple and consistent a picture the religious practices of the Klamath may appear, there can be no doubt that they represent an amalgam of historically diverse elements. It is not necessary to indicate the exact sequence in which they were accreted in order to prove this. We can show that these elements have different distributions among neighboring tribes and that they enter into combinations different from that of the Klamath. The Klamath complex is best interpreted as a function of their geographic position, without ignoring the fact that the peculiar form in which the Klamath have these ideas is duplicated nowhere else.

The characteristics of Klamath religious practices and beliefs may be briefly recapitulated. There are a host of weakly defined but sharply localized spirits from whom power is sought. These are chiefly birds and animals, some natural phenomena, and a few anthropomorphic supernaturals. The powers they bestow give success in all things difficult. Power is deliberately sought, it rarely comes involuntarily, and always according to a rigid formula. It is sought by almost every Klamath, perhaps by all, and the majority seem successful in their quest. Shamans are then set off from the laity only in the possession of a greater number of powers. It is better to make the distinction by their acts: those who cure or practice weather control or clairvoyance, no matter how few their powers or the nature of their familiar spirits, are shamans. The quest is undertaken at any time of life, although usually at puberty. The most propitious times in later life are at periods of stress, as in distress or on the death of an immediate relative. The formula prescribes fasting for a number of nights on the mountains, continually running about and piling up rocks, combined with diving into lonely pools, or following the latter plan alone by diving beneath whirlpools in the river or lakes which spirits are known to haunt. The suppliant loses consciousness and wakes to find himself on the shore bleeding profusely from the mouth and nose. He does not ordinarily have a vision, but success is manifested in a song heard in a dream on a night soon following. The dream experience is essential. So closely is the spirit identified with the song, that but a single word indicates both. The song is the embodiment of the spirit, which hardly exists apart from it. The spirit is not the suppliant's guardian and later quests are not necessarily for renewed

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1479. Plant bulb															◦	–
1480. Mountain balm and milkweed																◦
1481. Pine pitch	–	+	+	+	+	+	+	+	+	–	–	.	.	.	◦	+
1482. Chokecherry tree pitch	+	+	.	+	–	–	+	+	.	◦	–	.	.	.	.	–
BODY AND DRESS																
Care and Adornment of Person																
Haircut																
1483. Long, past shoulders	–	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–
1484. Bobbed or shoulder length	–	+	–	+	+	+	+	+	–	–	+	+	+	–	–	+
1485. Men	–	+	–	–	–	+	+	–	–	–	+	+	+	–	–	+
1486. Women	–	–	–	+	–	+	+	◦	–	–	+	+	–	–	–	+
1487. Girls	–	–	–	–	–	–	–	◦	–	–	–	–	+	–	–	+
1488. After death of relative only	–	+	–	◦	–	+	+	–	–	–	+	+	–	–	–	–
1489. Close crop	+	+	+	◦	–	+	+	+	+	+	+	+	+	+	–	–
1490. Men	+	–	–	–	+	–	+	+	+	+	–	–	–	–	–	–
1491. Women	+	+	+	+	+	–	+	+	◦	+	+	+	+	+	–	–
1492. Girls	–	–	–	–	–	–	–	–	◦	+	–	–	–	+	–	–
1493. Boys	–	–	–	–	–	–	–	–	◦	+	–	–	–	–	–	–
1494. Infants			+	+	–	–	◦	+	–	–	–	–	–	–	–	◦
1495. After death of relative only	+	+	+	+	+	+	+	+	◦	+	+	+	+	+	–	–
1496. Bangs on forehead	–	–	–	–	◦	–	◦	–	◦	–	–	–	–	–	–	◦
1497. Temple locks, forelock	◦	–	–	–	–	–	◦	–	–	–	–	–	–	–	–	–
1498. Scalp lock	◦	◦	–	–	–	–	◦	–	–	–	–	–	–	–	–	–
1499. Hair cut with knife	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–	–
1500. Hair singed	–	–	+	+	–	+	–	+	+	+	–	–	–	–	◦	+
Coiffure																
1501. Hair hangs loose	+	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+
1502. Men	+	+	–	–	–	–	–	–	◦	–	+	+	–	+	+	+
1503. Women	+	+	–	–	–	–	+	–	–	–	+	+	–	+	+	+
1504. Boys	+	+	+	–	+	+	–	+	–	–	+	+	+	+	+	+
1505. Girls	+	+	–	+	+	+	–	–	–	–	+	+	+	+	–	–
1506. Hair rolled or bunched on head	–	–	+	◦	+	+	◦	◦	◦	◦	◦	◦	+	–	–	◦
1507. Men	–	–	◦	◦	+	+	+	+	+	+	+	+	+	–	–	+
1508. Women	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–
1509. Hair combed up, 1 tie on top of head, ends up	–	–	–	–	–	–	–	.	◦	–	–	–	–	–	–	–
1510. 1 tie around hair, nape of neck	–	+	–	–	–	+	+	–	+	+	+	+	.	+	+	–
1511. Men	–	+	–	–	–	+	+	–	–	–	+	+	–	.	+	+
1512. Women	–	+	–	–	–	–	+	–	–	–	+	+	+	+	–	–
1513. Boys	–	–	–	–	–	–	–	–	+	+	+	–	–	–	–	+
1514. Girls	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–	–
1515. Hair parted in middle	◦	◦	◦	◦	◦	◦	◦	◦	◦	+	+	◦	–	–	◦	–
1516. Part painted red	+	+	+	–	+	–	–	–	–	+	–	+	–	–	–	–
1517. Commonly	–	–	–	–	+	–	–	–	–	+	–	+	–	–	–	–
1518. Doctors only	+	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1519. Hair braided, three strand	+	+	–	–	–	+	+	–	–	–	–	+	–	–	+	–
1520. 2 braids in front of shoulders, men	+	+	–	–	–	–	+	–	–	–	–	–	–	–	+	–
1521. 2 braids in front of shoulders, women	–	+	–	–	–	–	–	–	–	–	–	+	–	–	+	–
1522. 1 braid down back, men	–	–	–	–	–	+	+	+	–	–	–	–	–	–	–	–
1523. 1 braid down back; women, girls	+	–	–	–	–	+	+	–	–	–	–	–	–	–	–	–
1524. 2 full-length rolls in front of shoulders	–	+	+	+	+	+	–	+	–	+	–	–	–	–	–	–
1525. Men	–	+	–	–	–	+	–	–	–	–	–	–	–	–	–	–
1526. Women	–	–	–	–	+	+	–	+	–	+	–	–	–	–	–	–
1527. Young women	–	–	+	+	+	–	–	–	–	–	–	–	–	–	–	–
1528. Girls	–	–	–	–	–	–	–	+	–	+	–	–	–	–	–	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
768 4166. Relatives take some personal property	+	+	+	–	+	+	¾	–	–	+	+	–	–	–	+	+
4167. New unused possessions only	+	–	+	–	–		+	–	–	+	–	–	–	–	+	–
4168. Outsiders take some personal property	+	+	+	+	–	+	–	–	–	–	–	–	–	–	+	+
4169. Destruction of real property (living houses).																
4170. House burned	+	+	+	+	+	¾	+	+	+	+	+	–	–	+	+	–
4171. Only if man owns sweat house-living house	+	+	+	+	–	–	¾	¾		+	+	–	–	+	–	–
4172. House torn down or abandoned	¾	+	–	+	+	+	–	–	–	–	–	–	+	–	–	–
4173. House torn down and rebuilt	¾	–	–	+	+	+	–	+	¾	–	–	–	+	+	+	–
4174. House deserted temporarily	–	+	+	–	+	+	–	–	–	–	–	–	–	+	+	–
4175. Only headman's house burned, deserted	–	–	–	¾	–	–	¾	–	–	–	–	–	¾	–	–	–
4176. House of man killed in war burned	(-)	+	.	.					+	+	.	.	.	.	+	–
4177. Preservation of real property	+	¾			+	+	+	–	–	–	+	+	–	+	–	+
4178. House occupied constantly after death	–	–	–	–	+	+	¾	–	–	–	+	+	–	+	–	+
4179. Purification of house	+	+	+	–	+	¾	¾	–	–	+	–	+	+	+	+	¾
4180. With aromatic plants	¾	¾	¾	–	¾	¾	¾	–	–	¾	–	¾	¾	–	¾	–
4181. Tobacco smoked inside house	+	–	+	–	+	+	+	–	–	+	.	–	+	+	.	–
4182. Deer hair burnt inside house.												+	–	–	+	¾
Taboos and Purification of Undertakers, etc.																
764 783 4183. Undertakers only contaminated, subject to taboos	–	–	–	–	–	–	–	¾	+	+	+	+	+	¾	+	+
†4184. Mourners and undertakers contaminated, subject to taboos	–	–	¾	¾	+	–	+	–	–	–	–	–	–	–	–	–
†4185. Use head scratcher for ... days after funeral	–	–	–	(-)	–	–	–	5	–	–	¾	2	28	5	–	–
†4186. Eat alone for ... days after funeral	–	–	10	5	–	–	–	5	–	–	¾	2	28	5	4	–
†4187. Separate dishes	–	–	¾	5	–	–	–	5	–	–	¾	2	28	5	4	–
†4188. Meat, meat products taboo ... days.	–	–	¾	5	1	–	1	5	12	–	¾	2	28	5	4	–
†4189. Fresh fish taboo ... days	–	–	5	–	1	–	1	5	6	–	¾	2	28	5	4	–
†4190. Dried salmon taboo ... days	–	–	5	–						–	¾	2	28	5	4	–
†4191. Hunting taboo ... days	–	–	10	5	–	–	1	5	–	–	¾	2	–	–	4	–
†4192. For ... months	–	–	–	–	1	–	–	–	–	–	–	–	1	1	–	¾
†4193. Gambling taboo ... days	–	–	10	5	–	–	5	5	–	–	¾	2	–	–	4	–
†4194. For ... months	–	–	–	–	1	–	–	–	–	–	–	–	1	1	4	¾
†4195. Smoking taboo ... days	–	–	–	–	–	–	–	5	–	–	¾	2	28	5	4	–
†4196. Intercourse taboo ... days	–	–	10	(-)	1	–	1	+	–	–	¾	2	28	5	4	–
4197. Purification	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4198. All persons who attend funeral	+	+	+	+	+	+	+	–	+	+	+	–	+	+	–	–
4199. By sweating	+	+	¾	¾	¾	¾	+	–	¾	+	–	–	–	–	–	–
4200. By swimming, washing hands, face	+	+	¾	¾	(+)	+	+	+	¾	+	+	+	¾	+	+	+
4201. Immediately after funeral	+	+	¾	¾	+	+	+	–	¾	+	+	–	.	–	–	+
4202. Everyday	–	–	¾	–	–	–	–	–	–	–	+	+	–	–	–	–
o4203. After ... days	–	–	–	5		–	–	5	1	–	–	2	.	5	4	¾
4204. Scarification and bleeding	–	–	¾	–	+	–	–	–	¾	+	–	–	–	–	–	–
4205. Application of medicated water	–	–	¾	¾	+	–	+	–	–	–	–	–	+	–	–	+
4206. Smoking body			+							+	–	–	+	+	–	–
4207. Plant rubbed on body	–	–	+	+	+	–	+	+	–	–	–	+	+	+	(-)	+
4208. Medicine drunk	–	–	+	¾	–	–	+	–	–	–	–	–	–	(+)	–	–
Taboos on Relatives																
764 785 4209. Widow	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4210. Taboo to touch corpse	+	+	–	–	+	–	+	–	–	+	+	+	+	–	–	–
4211. Steps between legs as release from marriage tie	–	–	–	–	–	–	–	–	–	+	.	–	–	–	–	–
4212. Lies beside corpse	–	¾	¾	–	–	¾	¾	–	–	¾	–	–	–	–	–	¾
4213. Outside, before corpse taken to grave	–	–	+	–	–	–	+	–	–	+	–	–	–	–	–	+
4214. At grave, pyre	–	+	–	–	–	+	–	–	–	–	–	–	–	–	–	–

2: Voegelin E-5 (1936) 1942 NR10 Klamath NR10 Klamath Marsh

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
4215. Hair cut, close crop, or burned off	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	◔	(-)	◔	765 764
4216. Cuttings saved	-	+	+	+	-	+	+	+	+	+	+	+	-	+	-	-	[302]
4217. Cuttings kept in house	-	+	+	+	-	-	+	-	-	-	+	-	-	+	-	-	
4218. Cuttings made into belt	+	+	+	+	◔	+	+	+	+	+	+	-	-	-	-	-	
4219. Cuttings burnt	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
4220. Cuttings thrown in river	-	◔	-	-	-	-	-	-	-	-	-	+	-	-	-	-	
4221. Cuttings buried in grave	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	
4223. Mutilations	+	-	-	-	+	+	+	-	+	+	-	-	-	-	-	-	[304]
4224. Arms cut soon after death	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	
4225. Beat breast	-	-	-	-	+	+	+	-	+	+	-	-	-	-	-	-	
4226. Beat head	-	-	-				+	-	+	+	-	-	-	-	-	-	[302]
4227. Facial and head coatings	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
4228. Pitch	+	+	+	+	+	+	+	◔	+	+	+	+	+	+	+	+	
4229. Dirt, ashes	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	
4230. Chalk, charcoal	+	+	+	◔	+	+	+	+	+	+	+	+	+	+	+	+	
4231. Pounded shell									+	+	-	+	-	-	-	-	
4232. White clay on bangs	-	-	-	-	-	◔	+	-	-	-	-	+	-	-	-	-	
4233. Pitch on arms or legs, chest	-	+	+					◔	+	+	+	-	+	+	-	-	
4234. Touching face with fingers taboo	+	+	-	-	+	-	+	-	+	+	-	+	+	+	+	+	
4235. Face left unwashed	-	+	-	-	+	+	+	-	+	-	+	+	+	+	.	+	
4236. "Washed" with wet grass	+	+	.	-	-	-	+	-	-	+	-	+	-	-	.	.	
4237. Space around eyes washed	+	-	+			+	+	-	+	+	+	+	+	+	-	+	
4238. Scratching stick used	+	+	+	-	+	+	+	-	+	-	+	+	+	+	(+)	-	
4239. For head	+	+	+	-	+	+	-	+	+	-	+	+	+	+	(+)	-	
4240. For body	+	+	.	-	-	-	-	+	-	-	+	-	+	-	.	-	
4241. Worn tied around neck	+	-	+	-	-	+	-	+	-	-	+	+	+	+	(+)	-	
4242. Special attire	+	+	+	+	+	+	+	-	+	+	+	-	+	+	◔	◔	[394]
4243. Mourning necklace	-	-	+	-	+	+	+	-	+	+	+	-	+	-	◔	◔	
4244. Basket cap, coated with pitch	+	+	+	+	+	-	+	-	+	+	-	-	-	-	-	-	
4245. Head covered with blanket													-	+		+	
‡4246. Food taboos	+	+	+	+	+	-	-	+	+	-	-	+	-	+	-	◔	[262]
†4247. Meat ... days	◔15	6	◔14	◔28	1	-	-	5	◔86	-	-	2	-	5	-	◔	
†4248. Grease ... days	◔15	6	◔14	◔28	1	-	-	5	◔86	-	-	2	-	5	-	◔	
†4249. Fresh fish ... days	◔15	6	◔14	-	1	-	-	5	◔86	-	-	2	-	5	-	◔	
†4250. Dried fish ... days	◔15	6	-	-	1	-	-	5	-	-	-	2	-	5	-	◔	
4251. Cold water ... days	-	-	-	-	-	-	-	-	-	-	-	◔	-	-	-	-	
†4252. Salt ... days	-	-	-	-	-	-	-	5	-	-	-	-	-	5	-	-	
4253. Seclusion	+	◔	-	-	+	-	-	+	+	-	-	+	+	+	+	+	
4254. In house	◔	◔	◔	+	+	-	-	+	+	-	-	+	◔	◔	◔	◔	
†4255. For ... days	5	◔	-	-	◔2	-	-	5	28	-	-	3	+	+	◔	+	
†4256. For ... years	-	-	-	-	-	-	-	-	-	-	-	-	1	1	+	1	
4257. For variable period	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	
4258. Prescribed activities during taboo period	+	+	+	+	+	+	+	+	+	+	+	◔	◔	◔	+	◔	
†4259. Sweats for ... days or nights	5	6	5	5	1	-	-	-	1	1	-	-	-	-	-	-	
4260. Gathers wood for sweating	+	+	+	+	-	-	-	-	+	+	-	-	-	-	-	-	
4261. Goes to grave or cremation spot and wails	◔	◔	◔	-	-	◔	+	-	◔	+	+	◔	◔	-	◔	◔	
4262. Walks around, wailing	+	+									+	+	◔	◔	-	◔	
4263. May go to mountains to seek power	+	+	-	-	-	-	+	-	-	+	+	-	-	-	-	-	
4264. Making baskets taboo	+	+	-	-	-	-	-	+	+	-	+	◔	◔	◔	-	◔	
4265. Gathering food taboo	-	-	-	-	-	-	-	+	-	-	-	-	+	-	+	+	
4266. Purification	+	+	+	+	+	+	+	+	+	+	-	+	+	+	.	-	[783]
‡4267. Sweats to remove taboos, after ... months	◔12	12	12	-	-	12	◔2	-	◔	(+)	-	-	-	-	-	-	
4268. Washes head, face to remove taboos	-	-	-	+	◔	-	+	+	-	-	-	◔	+	◔	.	-	
4269. Drinks medicine	+	.	+									(+)	-	-	-	-	
4270. Takes pitch off head, face at remarriage only	+	+	+	+	+	+	+	+	◔	+	-	-	-	-	-	-	[587]

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4271. Pitch wears off naturally	–	–	–	–	–	–	–	–	–	–	+	+	+	–	+	+
4272. Mourning necklace worn until re-marriage	–	–	+	–	+	+	+	–	+	+	+	–	◔	–	+	◔
o4273. Approximate no. yrs. before remarriage	½	½	¾	1	½	½	¼	¾	1	½	½	–	¾	¾	¾	½
4274. Indefinite period; shorter for younger women	–	–	–								+	+	+	+	+	+
4275. Older women often do not remarry	+	+	+								·	+	+	+	–	–
4276. Widower	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–	+
4277. Cuts or burns hair, slightly	+	+	◔	◔	◔	–	–	+	+	+	+	–	+	◔	–	◔
4278. Pitches hair or face, or both	+	–	+	◔	–	+	+	+	+	–	–	+	+	–	–	–
†4279. Meat, fish, salt taboo ... days after funeral	56	10	10	5	1	–	1	5	28	–	–	1	–	5	–	–
†4280. Hunting taboo ... days	+	10	10	5	–	+	–	10	+	–	–	1	+	+	–	+
†4281. For ... months	12	–	–	–	–	3	–	–	3	–	–	–	1	1	–	¾
†4282. Fishing taboo ... days	5	10	5	5	–	+	–	10	+	–	–	1	+	+	–	+
†4283. For ... months	–	–	–	–	–	3	–	–	3	–	–	–	1	1	–	¾
4284. Gives away all or most of 1st kill	–	–	+				+	+	–	+	–	–	+	+	–	–
4285. Cannot "cry" before hunting	+	+	+								·	·	+	·	·	·
†4286. Spends ... nights in mountains	5	5	10	–	–	1	1	1	1	1	1	–	–	–	–	–
4287. To obtain vision	+	+	+	–	–	+	+	+	+	+	+	–	–	–	–	–
4288. Piles up rocks	+	+	+	–	–						–	–	–	–	–	–
4289. Gathers or breaks wood	+	+	+	–	–	+	+	–	–	–	–	–	–	–	–	–
4290. Sleeps little or none	+	+									+	+	+	–	–	–
4291. Returns home wailing	+	+	–	–	–	+	+	+	–	+	–	–	–	–	–	–
4292. Obtains dream at home, night of funeral		–	+			+	+	+	+	+	–	–	–	–	–	–
†4293. Sweats alone daily for ... days after cremation	5	5	–			–	–	–	–	–	–	–	–	–	–	–
4294. Purification	+	+	+	+	+	+	+	–	+	+	–	–	–	–	–	–
o4295. Sweats with other mourners ... days after funeral	–	–	◔	5	–	◔	◔	–	2	◔	–	–	–	–	–	–
†4296. Swims ... days after funeral	–	–	◔	5	1	◔	◔	5	1	◔	–	3	2	5	–	◔
4297. Cuts shoulder	–	–	–	+	–	–	–	–	+	+	–	–	–	–	–	–
4298. Children observe taboos for dead parent	+	+	+	–	–	+	+	+	+	+	+	+	+	–	–	–
4299. Son, daughter cut hair close; slight pitch	+	+	+				+	+	+	+	◔	◔	◔	◔	–	–
4300. Do not seek for power	+	+	–				+	+	+	–	+	–	–	+	+	+
4301. Parents observe taboos for child	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4302. Cut hair slightly	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–
4303. Pitch on hair or face	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–
4304. Mother only	+	+	–		+					+	–	–	–	+	+	+
†4305. Meat taboo ... days	5	5	10	5	3	–	1	5	+	–	–	1	–	5	–	–
o4306. For ... months	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–
4307. Sweat or bathe	+	+	+	+	–	–	+	+	+	+	–	–	+	+	–	+
4308. Man goes to mountains to seek power	+	+	+	–	–	–	+	–	+	+	+	–	–	–	–	–
4309. Loss of 1st child before cord drops off entails rigid taboos				(◔)					(◔)		◔	+	+	+	+	◔
4310. Couple give everything away, start anew											+	+	+	+	+	–
4311. Secluded for 1 month													+			–
Taboos on Community																
†4312. Foot travel stopped for ... days	–	–	+	–	–	–	–	–	–	–	·	4	◔	5	–	+
4313. Until burial of corpse	–	–	+	–	–	–	–	–	–	–	·	+	–	–	–	+
4314. Uttering name of dead taboo	+	◔	+	+	–	◔	+	+	+	+	+	+	+	+	+	+
4315. Indefinitely	+	+	–	+	–	–	+	–	–	–	+	–	+	–	+	+
4316. Until formally regiven	–	–	+	–	–	+	–	+	+	+	–	+	–	(◔)	–	–
4317. Only in presence of kin	+	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WN	WS	MM	MF	NF	NM	NS	MV
4318. Compensation to kin for uttering in presence	-	-	+	+	-	-	-	+	+	+	-	.	-	-	+	-
*4319. If no compensation paid, fight starts	-	-	+	+	-	-	-	+	+	+	-	.	-	-	+	-
4320. No rule of compensation: fight starts	+	-	-	-	-	+	+	-	-	-	-	.	+	-	-	-
*4321. Dances taboo	+	+	+	+	(-)	+	+	+	*+	+	+	+	+	+	+	+
†4322. For ... years	-	-	1+	1	-	1	1	*1	*1	1	3	3	3	3	3	*3
4323. Violent deaths in war excepted	+	+	-	+	-	+	+	+	-	-	-	-	.	.	-	-
4324. Girl's puberty rite taboo	-	-	+	+	-	-	+	+	+	+	+	+	-	+	-	-
4325. May be held 1/2 mi. from mourner's camp	-	-	+	-			+	+	-	-	-	.	+	-	-	-
4326. No dance held; only sing for girl	-	-	-	-			-	-	+	+	+	.	-	+	-	-
4326a. Brush dance taboo	-	-	-	*-			-	-	-	-	-	-	-	-	-	-
4327. Doctor-making dance taboo	+	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
4328. Scalp dance taboo	+	+	-	+	-	+	+	+	-	-	-	-	-	-	-	-
4329. Social dances taboo	-	-	-	+	-	+	+	+	-	+	-	-	+	+	+	+
4330. Must be held 10-15 mi. away	-	-	-	-			+	+	-	-	-		+	+	-	-
4331. Mourners' consent obtained, before dance	-	-	+	+	-	*+	-	-	*+	-	-	-	+	+	+	-
4332. Mourners paid	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
4333. Choice food presented mourners	-	-	-	-	-	+	-	-	+	-	-	-	+	+	+	-
Mourning Ceremonies																
4334. Family mourning ceremony	+	+	+	-	*+	-	-	-	+	-	-	-	-	-	-	+
4335. Informal; at assembly old people may cry	+	+	+		-				*+	-	-	-	-	-	-	-
†4336. Held ... yrs. following death	-	-	-		3	-	-	-	-	-	-	-	-	-	-	-
4337. Held variable time following death	+	+	+		-	-	-	-	+	-	-	-	-	-	-	+
4338. Held only if child of deceased sick	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
o4339. Lasts ... day and night	-	-	-		1	-	-	-	-	-	-	-	-	-	-	-
o4340. Lasts ... hour	1	1	1		-	-	-	-	1	-	-	-	-	-	-	1
4341. For 1 dead	+	+	+		+	-	-	-	+	-	-	-	-	-	-	+
4342. Chief sanctions					+	-	-	-	-	-	-	-	-	-	-	+
4343. Fellow tribesmen only	+	+	+		+	-	-	-	-	-	-	-	-	-	-	+
4344. All close relatives of deceased assemble	+	+	+		.	-	-	-	+	-	-	-	-	-	-	+
4345. Doctor sings over widow, sick child	-	-	-		*	-	-	-	-	-	-	-	-	-	-	-
4346. All mourners cry	+	+	+		+	-	-	-	-	-	-	-	-	-	-	+
4347. Widow removes pitch from hair, face	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4348. Widow burns pitch necklace	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4349. Male undertakers sweat	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4350. Feast concludes ceremony	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4351. All eat	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4352. Mourners wash selves outside at end	-	-	-		+				+				-	-	-	+
4353. Ceremony removes all taboos	-	-	-		+	-	-	-	(-)	-	-	-	-	-	-	+
*4354. Group mourning ceremony	-	+	-	-	-	+	-	-	-	-	*-	+	+	+	+	*+
4355. Held by each village	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	+
4356. Held by several villages together	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+	-
4357. For each dead separately	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
4358. For several dead together	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4359. For all dead together	-	+	-	-	-	+	-	-	-	-	-	+	+	-	+	+
o4360. Held ... years after death	-	*2	-	-	-	+	-	-	-	-	-	1	*1	+	*-	*1
o4361. Held ... months after death	-	-	-	-	-	-	-	-	-	-	-	-	-	5	-	-
4362. Annually	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+
4363. Irregularly	-	+	-	-	-	+	-	-	-	-	-	-	-	+	+	-
4364. Fall	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
4365. Any time of year, dry weather	-	+	-	-	-	+	-	-	-	-	-	-	-	+	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4366. Other towns invited												+	+	+	+	+
4367. Other local groups sometimes invited	-	+	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4368. Sanctioned by headman	-	+	-	-	-	+	-	-	-	-	-	+	+	+	+	-
4369. Headman in charge	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
4370. Headman attends, speaks	-	-	-	-	-	+	-	-	-	-	-	+	+	+	+	+
†4371. Ceremony lasts ... days, nights	-	-	-	-	-	1	-	-	-	-	-	1	2	2	3	2
4372. Daytime affair, entirely	-	+	-	-	-	+	-	-	-	-	-	-	-	-	+	-
4373. Mainly night affair, some daytime activities	-	-	-	-	-	-	-	-	-	-	-	+	+	+	*	+
4374. Held outside	-	+	-	-	-	+	-	-	-	-	-	+	+	+	-	+
4375. Unroofed brush fence, near cemetery	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
4376. Under trees, in summer	-	+	-	-	-	+	-	-	-	-	-	-	-	+	-	-
4377. In round brush enclosure	-	(-)	-	-	-	+	-	-	-	-	-	-	-	+	-	-
4378. At cemetery, no enclosure	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
4379. Held inside	-	+	-	-	-	+	-	-	-	-	-	-	-	-	+	-
4380. Living house	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-
4381. Assembly house	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
4382. Participants wail	-	+	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4383. Participants dance													+	+	-	+
4384. Oratory	-	-	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4385. By headman	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
4386. By shaman	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
4387. By orator	-	-	-	-	-	+	-	-	-	-	-	-	-	-	+	-
4388. Images used in ceremony	-	-	-	-	-	-	-	-	-	-	-	+	+	*	-	*
4389. Made by relatives of deceased	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-
4390. Made by chief	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4391. Made by nonrelatives	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4392. All images burnt at cemetery, at dawn	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	+
4393. Offerings in honor of dead	-	-	-	-	-	+	-	-	-	-	-	+	+	+	-	+
4394. Food	-	-	-	-	-	-	-	-	-	-	-	+	-	+	-	+
4395. Baskets	-	-	-	-	-	+	-	-	-	-	-	+	+	+	-	*
4396. Clothes	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	+
4397. Offerings put on poles	-	-	-	-	-	+	-	-	-	-	-	+	+	+	-	+
4398. Single pole for each variety of offering	-	-	-	-	-	+	-	-	-	-	-	+	+	+	-	+
4399. Poles planted in ground	-	-	-	-	-	(+)	-	-	-	-	-	+	-	+	-	+
4400. Poles carried about	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
4401. Offerings burnt at cemetery at dawn	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	+
4402. Dance, holding baskets, before burning; wail													+	+	-	+
4403. Offerings put on graves	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
4404. Ceremonial purification	-	+	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4405. All who cry wash own faces	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
4406. All who cry swim at end	-	+	-	-	-	+	-	-	-	-	-	+	+	+	-	+
4407. All change clothes												+	+	+	-	+
4408. Gambling in daytime, after burning	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
4409. Feast during daytime	-	+	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4410. Rich mourners all contribute food	-	-	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4411. Held at same spot where mourners wailed	-	+	-	-	-	+	-	-	-	-	-	+	-	+	+	-
4412. Held in village camp	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
4413. Held day following burning	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
4414. After eating, cry again	-	-	-	-	-	+	-	-	-	-	-	+	-	+	-	-
4415. Mourners return home at sundown	-	+	-	-	-	+	-	-	-	-	-	+	+	+	-	-

764 tings hidden in woods. Mutilations: scratching soon after death; finger amputation. Sacrifice of relatives. Widow pays parents-in-law before eating. Mourner pays to waive taboos. Taboos laid on community: boat travel stopped for ... days; offender pays mourners. Name taboo for ... months; until mourning ceremony; change name at death of namesake. Deerskin dance, Jump dance
765 taboo for ... days. Mourning ceremony.--Family mourning ceremony: fixed number of days after death; mourners washed; ceremony removes meat taboo only. Group mourning ceremony: held for prominent persons only; warriors only; spring only; summer only. Other tribes invited; loans by mourners; given under flat shade; fence and flat shade. Dance inside structure, in open; center pole. Formal seating allotments. Professional performers. Images made by another tribe; some burnt; given to individuals, to visiting tribes only, given irrespective of tribe, to performers only; images thrown to crowd. Offerings put in hut, hole; single stationary pole for all offerings. Sham battle. Everyone in tribe washed; mourners only washed. Post-washing activities: dancing; eagle sacrifice.

KNOWLEDGE AND BELIEFS

Counting, Calendar, Directions

802 Counting.--Count with twigs between fingers. Beads over rod for messages; as calendar. Stick
805 mat for messages. Calendar.--Numeral names for months; 2-solstice calendar. Months recorded on sticks. Charcoal marks inside house for month record.

Therapeutic Knowledge and Beliefs

75 Herb doctoring: knowledge purchased from older person; doctor sings or dances; doctor employs assistant.

Beliefs Concerning Natural Phenomena

821 Cosmography: world a person, tree, animal; multiple heavens. Sun and moon: sun an animal; moon an animal; figure in moon coyote, dog, river. New moon: children have hair cut, dance. Eclipses: any bird, condor, blue jay, bug, coyote, puma, raccoon, gopher, rattlesnake eating sun or moon; moon's husband lying on her; coyote's tail in front of; condor in front of sun, moon. At eclipse strike plank or canoe; hold raccoon skin on stick; men go to woods or mountains to make medicine; turn vessels over; throw out food, turn over canoe. Falling stars: explained as stars wanting to change place; stars dead man's eyes. Milky Way: is dust from running animals, birds, elk, deer, mountain sheep, bear, frog, prairie falcon, ducks, snakes;

000 house, "used oftener than big sweat house (kum) for sweating." NM: All sweating done in semi-subterranean earth lodge. MV: Built next to assembly house and used "like a bathhouse."

766a. NP: Circular ground plan.

766b. NP: Conical roof, multipole foundation.

343 766c. Kl, Mo: 1-2 ft. SW, WT, WM, NP, MV: 3-5 ft.

767. Kl, WM: Pole or bough. WT: Thatch.

768. Kl: Mourners' sweat lodge rock covered, with earth piled over rocks. SW: Rocks banked against outer wall under eaves of earth-covered sudatory.

768d. At: In S end of house.

768e. SW: Entrance round; used as draft hole mainly, but if prospective shaman uses this house to dance in, she must enter by this entrance.

769. Kl, Mo: Mat used as door covering. SW: Round door, carved from 2 planks, used for ground-level entrance.

● 765 769b. Kl: In mourners' sweat lodge (see note 766) attendant heats rocks in fire outside house
343 in morning; brings them into house; grass, brush piled on top of hot rocks and mourner lies on this brush bed throughout day; in evening attendant heats more rocks and removes cold ones. Mourner remains in lodge 5 days. In ordinary winter sweat lodge hot rocks brought in, water sprinkled over them for steam bath. Mo: In-
600 formant dubious; thought hot rocks brought in, but no water sprinkled on them. AE: Hot rocks used, without water only if sweat house (of Plains type) is too hot; if such is not the case, water is always sprinkled on the rocks.

770. WT: Men intending to sweat in either semisubterranean earth lodge or sweat house make large fire, close house entrances; when fire has died down, all dance and sweat. WM: Build large manzanita fire at night; men sleep in well warmed house. In morning dance and sweat.

343 770a. Kl: Entry applies to mourners' lodge.

770b. Kl: Entry applies to ordinary winter sweat house. MV: Accommodates ca. 40 men.

770c. Kl: Entry applies to mourners' lodge. NP: Entry applies to small sweat house. See note 766.

771. Kl: Entry applies to winter sweat house (see note 766).

000 773. SW: Used as sweat house by men only, but if no semisubterranean assembly house in village, prospective woman shaman may dance in this sweat house. Must enter house by round draft-hole, not by main entry through roof. All visitors, men, women, children, sleep in this house. WM: At Baird, women allowed in men's sweat house-assembly house only upon 3 occasions. (1) Mourning women may go into Lut, to seek power for doctoring; "an old doctor might tell them to do that. Such women, if lucky, would sing when doctoring, but not have any 'pain' to help them." (2) Girls and women may take part in doctor-making dance. (3) Virgin, whose father has lost

Sweating customs.--

343 784. K1: In Plains-type sweat house and mourners' lodge. WM, WS: In Plains-type sweat house.

785. K1: In earth-covered winter sweat house and Plains-type sweat house. Mo: In winter living house (?), and in Plains-type sweat house. MM: See note 766.

000 786. Husband and wife, usually. SW: Women do not sweat with men in men's earth-covered sweat house; do occasionally in Plains-type sudatory. This latter type used chiefly by women after menstruating, childbirth, or during mourning. If woman's husband is also under taboos, he sweats with his wife in dome-shaped sudatory, but if sweating for "luck" he usually uses earth-covered sweat house. At: In Plains-type sweat house only. AW: Several men and women together; this general rule, but at large gatherings men sweat together while women are cooking outside; women sweat afterward. AE: In semisubterranean earth lodge (see note 728). WS: In Plains-type sudatory; when men use assembly house to sweat in, if women, children living in latter, they must vacate it temporarily. NF: In large assembly house.

787. AE: After men vacate Plains-type sweat house, women use house to sweat in. WS: In Plains-type sudatory.

788. SW: Applies to use of men's earth-covered sweat house. AE: Used fortnightly, or sometimes only once a month; "people don't think it's very lucky, if they sweat right along" (every day or so). WM: In sweat house-assembly house. NF: In small sweat house.

789. SE: When sweating in small Plains-type sweat house.

[343] 790. K1, Mo: In mourners' lodge only (see note 769). At: In semisubterranean earth lodge.

791. SE: When sweating in large semisubterranean winter living house. SW: In men's sweat house.

792. MV: See note 729, mentioning kenu or "sweat dance" held to open new assembly house. There is some question whether, among MV, this dance was in any way a "sweat" dance, as it was among MM, MF.

794. NF: In large assembly house.

[765] [562] 795. K1: Also female mourners. Mo: Both male, female mourners may, but not obligatory, as among K1.

796. NF: In large assembly house. MM: 2 old men sleep in round house each night; during large dances, feasts, all people sleep in round house.

797. SW: Men gamble, work, and sleep mainly in semisubterranean earth lodge, not in men's sudatory. AW, AE: In earth-covered sweat house-living house, not in Plains-type sweat house. NF: In large assembly house. NF, NS: Men gamble, work in large assembly house, which, among NS, does not serve as sweat house. MV: Men gamble, work in assembly house, not in sweat house.

000 ing funeral, men, women stand facing E and say, "Sus, sus, sus; good daylight come and give me good dreaming," as they clap their hands. "Some women are bashful, though, to talk that way. The people are talking to approaching daylight. Everyone tries to get good dreams after a funeral; a funeral is good for that."

4200. SE, SW, WM: Refers to mourners, not to undertakers. NM: Refers to undertakers and mourners.

4201. SE: Refers to all undertakers and mourners. SW, WM: Refers to mourners, not to undertakers.

4202. SE: Refers to all undertakers and mourners.

4203. SW, WM: Refers to all undertakers, not to mourners. NM: Refers to mourners, not to undertakers. MV: 2-3 lunar months.

4204. SE, WM: Refers to all undertakers, not to mourners.

4205, 4208. SE, SW: Refers to all undertakers and mourners.

4208. SW: Woman (not shaman, however) made special medicine; "have such woman at nearly every village; if don't have 1, send for 1 from another village." Medicine drunk to cleanse, purify self.

Taboos on relatives.--

4212. Mo, SE, AW, AE, WS, MV: Only because "she feels so sad." SE: Widow lies on top of corpse, outside, "for last time"; her tears must be washed off before corpse can be buried.

[764 302] 4215. Kl, Mo, AE, NM: Cut immediately after cremation. SE, SW, At, AW, WT, MF: Cut immediately after funeral. WM, WS, MV: Cut day following death of husband. MM, MF, NF, NM: Cut few days after burial, cremation.

4218. At: Belts made, similar to Shasta hair belt figured in Dixon, Shasta, fig. 95, p. 415; decorated with bone, shell ornaments.

4220. Mo: Cuttings or combings never thrown in river or in woods; birds will make nest of it.

4228. WT: Pitches face because she feels badly, "also to prevent any other man falling in love with her."

4230. SW: Reason for application of pitch and charcoal by mourners explained in myth of introduction of death into world: Black Cricket's child died, Coyote vetoed its being brought to life, so child buried; "that's why they [mourners] pitch themselves black, like Cricket."

4233. WT: Widow puts pitch on arms because when she slept with husband, had intercourse with him, she put her arms around him.

4243. Necklace usually consists of lumps of pitch on fiber string. NS: Dubious as to whether pitch used for necklace. MV: Shell beads on string, for necklace. See element 4272.

4244. Very old cap, or one with hole in it.

764 765 262 4247-4250. Kl: 10 days after husband dies, widow goes to mourners' sweat lodge, stays there in seclusion with old woman attendant for 5 days

764 765 262 and nights, sweating; at end of this 5-day period widow can eat fish; "she's cleaned good, then."
SE: Or more. SW: 1 lunar month. WM: 3 lunar months. MV: 6-7.

000 4251. MF: Drinks medicinal tea instead of water.

4253. Mo: Young widow stays in house "for few days" after husband's death. Older woman with children may have to go out to get wood. None of seclusion taboos enforced if it is necessary to get food for dependents. All widows however sweat twice daily for duration of food taboos. Final purification comes 1 year later.

[764 765] 4254. Kl, Mo: In mourners' sweat lodge (see note 4247). SE: Mourner cannot come into living house if deermeat there; gives hunter bad luck. MF: Partial seclusion only; does not talk to any man during this period. MS: Stays in seclusion until necklace she is wearing breaks. MM: Stays in seclusion until she attends another funeral, usually in about 1 year. MV: Widow sometimes stays with mother-in-law; usually with her own mother.

4255. Mo: See note 4253. At: 2-3. MS: See note 4254.

4256. MF, MF, MM, MV: Widow makes baskets during period of seclusion, for post-burial ceremony (see elements 4354-4415).

[764 765] 4261. Kl, Mo, SE, AW, WM, MF, NF, MS, MV: Shadowed by attendant.

4262. MF, MM, MV: Talks only in low voice. MM, MV: 2 women watch mourner, take her outside at night.

4264. MF, NF, MM, MS: See note 4258.

[765 783] 4267. Kl: Or more. AE: 2-6 months. WM: Widow after death of husband sometimes builds and uses small steam-heated sweat house to remove contamination of disease from her arms, body.

4268. At: After 2-3 years. MF, MM: Ca. 1 year after funeral.

4270. WM: When woman about to remarry, takes pitch off 1 month before marriage.

4272. NF: Worn until burnt at group mourning ceremony, 2-3 years later. MV: Worn for ca. 1 year, then burnt at group mourning ceremony. At this burning young widows put small amount of pitch on face, also.

[764 765 588] 4273. Kl: 1-6 yrs. Mo: 2-3. SE: 6 mos. or longer. At: 2-3 yrs. AW: 1-2. WT: 2 mos. to 5 yrs. WS: 2-3 yrs. MM: 1-3. MF, MM, MS: 3 or more yrs. MV: 2-3.

4277. SE, SW, MV: Burn hair; all other groups cut hair. MM: Puts cuttings in gopher hole. At: "A man hardly does anything in mourning for his dead wife."

4281, 4283. AW: 3-4 months. MV: 4-5.

4286. Mo: 5-6 nights. MM: 1-2.

4295, 4296. SE: 1-2 days. AW, AE, WS: Immediately after funeral.

4296. MV: Bathes in medicated water, 4-5 months after funeral.

4299. MF: Put on pitch only. NF: Cut hair, put on pitch. MM: Cut hair only.

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4301. Child of 2 years or over.

4309. Distribution of this trait probably widespread among groups under investigation. SW informant mentioned heavy taboos both parents are under if woman has miscarriage or child dies soon after birth, but no entries made of element until MM informant emphasized its importance, in discussion of childbirth. WM: If woman loses first baby, and then walks outside, heavy storm will arise; for this reason she is kept indoors. MM: If couple lose first child before navel cord drops off, both give away everything they possess to other couples who have lost child under similar circumstances; do not give any of possessions to parents who have raised children successfully. Then relatives and friends of bereaved couple give them new possessions. MV: No special taboos if lose baby before cord drops off, or if child is stillborn; "bad luck is bad luck, that's all."

Taboos on community.--

4312. NP: 6-7 days.

4314. Mo: Hearing name of dead mentioned reminds persons too forcibly of their bereavement; dislike now to hear English surnames of dead uttered after death, or to have towns, such as Chiloquin (on Klamath reserve), named for dead. AW: Also if, for example, man has sister, and she dies, he cannot use relationship term meaning "sister"; if he says, "my dead sister" in presence of his mother, she will begin to cry; jump up and say, "I'm sorry, sorry." Man therefore does not talk of his dead sister, except slowly, and while crying; if he behaves thus, his father will not reprove or chastise him; his mother may cry a little, though. If same man has 1 sister who is dead, another still living, he refers to latter as "that young woman." Cf. note 3308.

4319. Fight, or shaman hired to poison offender.

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4321. Taboo in village where death has occurred. WM: Rule also applies to near-by villages, local groups (?); this extension of taboo denied by SE, WS, all Maidu, Nisenan groups.

4322. WT, WM: 1-2 yrs. MV: To 1; depends upon how important deceased was.

4326a. SW: Brush dance among SW is danced at girl's puberty dance; see note 3665.

4331. AW: Sometimes relatives of deceased refuse to give their consent for dance; in this event dance not held. WM: Mourning family sometimes does not attend any dance for 3 years.

Mourning ceremonies.--

4334. At: Informant's account of this somewhat confused, but apparently if child of a deceased person became sick, about 3 years after the death, in spring, the widow takes off pitch and shaman doctors widow's child; all people gather and feast at end. Even though widow removes pitch, she may announce her intention never to remarry; whereupon chief says, "It's all right;

3:Stern E-4,5 (1949-1957) 1965 NR10 Klamath NR10
Modoc NS17

[Klamath Reservation]

season however is now late, and frosts warn that winter is near. By mid-October, they have begun the homeward journey to their settlements, there to rebuild the earth lodges, gather firewood, and prepare for the long siege of winter.

Throughout the cycles of the seasons, the tribesmen live under a sense of dependent involvement in a universe that was created in the mythic age by supernatural beings who, establishing the present order, also chose their present form within it. Among the creatures of this world, man is less the exploiter than a fellow being, a relationship honored by returning to the water the gall of a fish that had been caught in order that the fish be requickened, as well as in the annual ceremonies of the first sucker and the ripened wokas. Each individual may draw close to the sources of power; and among the Klamath neither age nor sex is a barrier. The young boy at puberty may be sent on vigil to sacred place—in mountains and at certain rivers or lakes—there to fast, pile stones, run, and swim. In time, he may faint, awaken with blood gushing from his mouth, and hear the song that is his power. A girl during the time of her puberty dance goes off to sleep apart during the day; then she too may hear a song. Those mourning a deceased mate or child may "travel," seeking solace and power, for the spirit confers power through pity. Those who seek help desire a specific power, and they may pray for prowess in hunting, gambling, in attracting a mate, or in acquiring wealth. One who already has a spirit associate may seek for others; and some, either through inheritance or by the successive acquisition of tutelaries, may go on to become shamans. Some persons may reject the call. One middle-aged woman recounts a waking dream she had in her girlhood of a stag in full antlers rising out of the waters. Had she followed the opening thus offered she might have acquired great power, but she was afraid and let the chance slip by.

Among the Modoc, says Ray, powers come only to those who seek to become shamans. The call, which comes in a dream, is legitimate only in mature men and women past menopause and may not be experienced in old age. The seeker, like his Klamath counterpart, undertakes a five-day quest; but the chief of the spirit abodes in which he spends his vigil are the house pits of deceased shamans. Those spirits that come to him choose him

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10

[Klamath Reservation]

*659 177 764 two years earlier, about 1868, Chief Lileks had induced his tribesmen to abandon the practice of cremation in favor of the inhumation he had observed in trips to Jacksonville, Yreka, and The Dalles.[7] With burial came new symbols of mourning and, apparently, a partial relinquishment of the association with cropping the hair. A few conservative individuals, however, still resorted to the practice over a half century later.

*659 177 765 302 [178]

*659 177 55 553 Naming the Indians was a matter of administrative necessity. Officials, faced with the duty of identifying their charges, labored under the task of reducing unfamiliar sounds and lengthy, incomprehensible names into writing. For the Klamath, the addition of another name posed no problem. It had been native practice to use age terms for the very young—"My name is *niskag* (young girl)," one woman recalls telling her teacher—and to employ relationship terms when addressing kinsmen and occasional names in referring to others. The occasional names, of which an individual might have more than one, were often far from complimentary. Thus the literal meaning of the name of the Upland chief, Monchnkasgitk, is "One-who-has-a-big-belly;" while that of the individual later known as Allen David was "Black Anus."

Many new names were assigned when annuities were issued or when children entered school.

> It became one of the functions of the interpreter and clerk [recounts Good] to rename the stalwart braves, who were highly delighted with such commonplace appellations as "Joe Wilson" and "George Brown." "This is your name," he would say, writing it on a card, "and if you forget what it is, ask anyone who can read, and he will tell you." The bestower of names was sometimes amused at the corruptions arising from the Indians' peculiar pronunciation, as when "John Wesley" became "Whistler" and one who went forth as "Simeon" returned as "Sammy Andy."[8]

It may be added that the soldiers at the Fort and the settlers were also responsible for such names as "Great Eastern," "Old Faithful," "Skinflint," and "Skedaddle."[9]

Housing

*659 177 342 A relatively greater effort was needed to induce the Indians to abandon what Agent L. S. Dyar characterized as "their warm,

858 765 Children have little knowledge of death, but they observe certain mourning taboos on the decease of a parent. The restrictions on children are not as many or as strict as those for adults.[39] Children have their hair cut and pitch put on their faces for a year in observance of mourning. The child is told to play alone for awhile and not laugh or sing. That these regulations are sometimes onerous is indicated by the statement of an informant whose father died when she was about seven.

> I had my hair cut short. I used to wear pretty beads and little rattles in my pigtails, but I couldn't when my hair was short. When it grew out a little, I got my girl friend to braid it for me and put a rattle in it. My mother caught me and was awfully angry. I knew I was doing something wrong, but I just wanted to have fun.

Children do not end the mourning period with a purificatory sweatbath such as adults take. In fact, children are not allowed near the three mourners' sweat-lodges which are surrounded with spirits that are dangerous to young people. A child who disobeys and plays near the lodges will lose his wife or first child when he grows up.

821 869 Through the period of early childhood the individual gradually acquires a knowledge of objects beyond his immediate home environment. There is an effort on the part of many parents and grandparents to instruct the children, who are sometimes taken out at night to see the moon, stars, and planets. They are told that the Milky Way is a river that divides the sky, the Pleiades are children, and the stars of the Big Dipper are brothers. There are names for, and stories about, many constellations. Mothers take their children out to talk to the moon at each new moon. The mother instructs the children to be quiet and listen as she repeats a prayer which varies in length and content according to individual desires and feelings.

Many natural phenomena are considered dangerous, and young children learn to fear such features as thunder, lightning, and the rainbow. They are warned to run home and hide during an electrical storm and never to point at the rainbow lest the finger drop off.

857 Toward the end of his early childhood the individual begins to assume real responsibilities within his family. Till the age of six or seven the child is free to run and play much as he pleases, so long as he obeys instructions not to fight and not to wander away from camp. He has taken no part in the work of his elders. But now he begins to help with a few simple chores.

The first tasks a child performs may be little more than occasionally bringing home a few pieces of firewood or getting a bucket of

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[39] Adult death and mourning customs are described in Spier, pp. 71-76, and Voegelin, elements 4019-4415.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

SWEAT-LODGES.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

*539 343 515 765

Ê-ukshkni lápa spû'klish gítko. Kúkiuk kĕlekápkash spû'klishla yé-
The Lake people two (kinds of) sweat-lodges have. To weep over the deceased they build sweat-lodges dig.

pank käíla; stutílantko spû'klish, käíla waltchátko. Spû'klish a sha shû'ta
ging up the ground; are roofed (these) sweat-lodges, with earth covered. (Another) sweat-lodge they build

3 kué-utch, kítchikan'sh stinága-shítko; skû'tash a wáldsha spû'klishtat tata-
of willows, a little cabin looking like; blankets they spread over the sweating-lodge when

ták sĕ spûkliá. Tátataks a hû'nk wéas lúla, tatátaks a híshuaksh tchíměna,
in it they sweat. Whenever children died, or when a husband became widower,

snáwedsh wénuitk, kû'ki kĕlekátko, spû'klitcha túmi shashámoks-lólatko;
(or) the wife (is) widowed, they weep for cause of death, go sweating many relatives who have lost;

6 túnepni waítash tchík sa hû'nk spû'klia. Shiúlakiank a sha ktái húyuka
five days then they sweat. Gathering they stones, (they) heat (them)

skoílakuápkuk; hútoks ktái ká-i tatá spukliû't'huĭsh. Spúklish lúpĭa
to heap them up (after use); those stones never having been used for sweating. Sweat-lodge in front of

húyuka; kélpka a át, flhiat átui, kídshna ai t ámbu, kliulála. Spû'kli a
they heat (them); heated (being) when, they bring at once, pour on water, sprinkle. Sweat then

9 sha túměni "hours"; kélpkuk géka[illegible]kóltchuk péniak kõ'ks pépa-udshak
they several hours; being quite warmed up they cool themselves off without dress only to go bathing

éwagatat, kóketat, é-ush wigáta. Spukli-uápka mã'ntch. Shpótuok
in a spring, river, lake close by. They will sweat for long hours. To make themselves strong

i-akéwa kápka, skû'tawia sha wéwakag knû'kstga. Ndshiétchatka knû'ks
they bend down young pine-trees, (they) tie together small brush-wood with ropes. Of (willow-)bark the ropes

12 a sha shúshata. Gátpampĕlank shkoshkt'lza ktáktiag hû'shkankok kĕle-
they make. On going home they heap up into cairns small stones in remembrance of the

kápkash, ktá-i shúshuankaptcha t'hiank.
dead, stones of equal size selecting.

NOTES.

No Klamath or Modoc sweat-lodge can be properly called a sweat-*house*, as is the custom throughout the West. One kind of these lodges, intended for the use of mourners only, are solid structures, almost underground; three of them are now in existence, all believed to be the gift of the principal national deity. Sudatories of the other kind are found near every Indian lodge, and consist of a few willow-rods stuck into

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

the ground, both ends being bent over. The process gone through while sweating is the same in both kinds of lodges, with the only difference as to time. The ceremonies mentioned 82, 4–13., all refer to sweating in the mourners' sweat-lodges. The sudatories of the Oregonians have no analogy with the *estufas* of the Pueblo Indians of New Mexico, as far as their construction is concerned. Cf. *Notes* to 70, 1. 75, 11.

82, 1. lápa spû'klish, two sweat-lodges, stands for two *kinds* of sweat-lodges.

82, 5. shashámoks-lólatko forms *one* compound word: one who, or: those who have lost relatives by death; cf. ptísh-lûlsh, pgísh-lûlsh; hishuákga ptísh-lúlatk, male orphan whose father has died. In the same manner, kĕlekátko stands here as a participle referring simultaneously to hishuaksh and to snáwedsh wénuitk, and can be rendered by "*bereaved*". Shashámoks, distr. form of shá-amoks, is often pronounced sheshámaks. Túmi etc. means, that many others accompany to the sweat-lodge, into which about six persons can crowd themselves, bereaved husbands, wives or parents, because the deceased were related to them. Cf. lĕ'pk'le$_{Y}$a, lĕ'pk'lekatko.

82, 6. Shiúlakiank etc. For developing steam the natives collect only such stones for heating as are neither too large nor too small; a medium size seeming most appropriate for concentrating the largest amount of heat. The old sweat-lodges are surrounded with large accumulations of stones which, to judge from their blackened exterior, have served the purpose of generating steam; they weigh not over 3 to 5 pounds in the average, and in the vicinity travelers discover many small cairns, not over four feet high, and others lying in ruins. The shrubbery around the sudatory is in many localities tied up with willow wisps and ropes.

82, 10. Spukli-uápka mā'ntch means that the sweating-process is repeated many times during the five days of observance; they sweat at least twice a day.

Luátpíshla snéwedsh m'na.

LAMENT OVER A WIFE'S LOSS.

Obtained from Dave Hill in the Klamath Lake Dialect.

Snáweds k̲'leká. Tsúi tsik shpótû hissuáksûk, pä'wa tsúi, pä'nĕ
A wife dies. Upon this strengthens himself (her) husband alone, plunges then, again

mákual, sta-ótank k̲aítua pát; tsúi tûtî'χ yaínatat tû'tshna. Tsúi shlaá
camps out, famished nothing eats; then (he) dreams, (and) on the mountains he does. Then he sees

máklaks, tûtî'χ hûnk ná-aaht; tsúi gä'mpĕle ládsashtat, tsúi psín hûshtî'k-
people, dreams (he) thus; then he returns to (his) lodge, and at night he frequently

tamna, tsúi shlä'popk, tsúi at shlä'popk siunoti'sh tchkash. Tsúi at shuî'sh
dreams, and has visions, and then he has hallucinations of (female) choruses she. And magic songs

hû'k nä'sht ki: "tchä'kĕli gékanuapka, súmat tsúk at géka tchákĕle"! tsúi
these (he) say: "blood will come up, to the throat in time comes up blood"! then

*539 huk tchékĕl' a gépka. Tsúi wéwan'sh gûlt' winō'tnish; shashuaki'sh tchí'sh,
765 the blood comes up. Then women enter who form chorus; people who call the conjurer too,
787 lutatki'sh tchish, shuashuáktchish matchatgi'sh tchish gult' látchashtat
the song-repeater too, bewailers, listeners also enter lodge
3 m'na.
his.

NOTES.

[178] The ascetic performances and ceremonies here described are going into disuse at the present time. When they were fully observed, the bereaved husband wandered alone through the woods and wilds (spótu) for five days, but to the widow these observances extended over a shorter time. For this purpose both sexes wore warm clothing, but took to worn-out blankets or old articles of raiment, and used wisps of the serviceberry-bush as belts.

[192] [526] **83**, 1. shpótû: strong and unusual bodily exercise, running up hill, plunging etc. was and is still considered beneficial to the body, and is much in favor with the Indians. Cf. **82**, 10. 11.

[192] [193] **83**, 1. hissuáksûk for híshuaksh ak; the husband *alone*, not in company of others; pä'nĕ for pä'n a, pĕn a, cf. átĕnen for át a nen; and sĕ for sha, they, **82**, 4.

83, 2. ka-ítua pát or p'át: he eats nothing at the time while wandering; pánk, p'ánk might stand here instead of pát; tû'tahna: for dozing they did not lie down, but tried to catch a little sleep while walking and wandering.

83, 2. shlaá, and tchákĕle **83**, 5, forms sometimes used in conversation instead of shlää, shleá; tchä'kĕle, tchékĕli. Cf. yáka for yä'ka, yéka: *Note* to 16, 10.

83, 3. hûshti'ktamna; the suffix -tamna shows that pshín stands for nánuk pshí'n gi'sh: "nightly, every night."

83, 4. siunō'tish and shuí'sh are both tamánuash-songs, but of a different character. See Dictionary. Shlä'popka: he sees in his dreams what he has heard mentioned in the songs. To sing or repeat songs started by the conjurer devolves almost exclusively on the women present at the ceremony.

83, 5. súmat: into the mouth; their blood, disturbed by the constant excitement produced by the night rambles, ascends to the throat, and is sometimes spit out by them.

84, 2. shuashuáktchish. By their loud and noisy lamentations (shuáktcha, to cry, to weep) they expect to avert from the bereaved husband the effects of the tamánuash-spell (shuí'sh) which he has seen in his dreams.

84, 2. matchátgish: those listening to the words uttered by the conjurer and his repeater or expounder; they are of both sexes and also act as bewailers.

*539 764 177 násh túnshish. Nā'sh käílatoks nādsháshak tchpî'nualank, nánuk titads-
in one row. On one ground all together they are burying, every provided

χátko pil ílktch spûshpaktchámpka, shushtedshχátko wáshash wuwatuáp-
with boards grave they make mound-shaped, fenced in prairie-wolves to keep

3 kasht ké-utchishash tchî'sh. K̲á-i mā'ntch gítko sha hû'nk spû'klitcha
off grey wolves also. Not long after this they go to sweat

● [765] tútenäpni waítash. Wátch a lúluagsh tchî'sh k̲á-i tatá mā'ntch gínkanka
for five days. Horses s'aves also no longer they bring there

luélkish, m'nátoks sha wátch shéshatui shkútashtat î'lχûtchlûk.
to kill, but his own they horses trade off for blankets to bury him in.

NOTES.

This short notice describes a funeral (isha) of the Klamath Lake tribe in the mode as adopted from the Americans not long after the treaty of 1864, when cremation of bodies was abolished. Whatsoever of the ancient customs in disposing of the dead is still observed, the reader will easily gather from the present sketch.

87, 3. tálaka means to go forth and back with the hand; hence to rub with the palm of the hand, to rub paint on, to paint.

87, 5. Hä' nen wä'g'n. In this connection they can also say: hä' nem wä'g'n; and for wátchatka: wátchetka.

87, 11. tánktak, in this connection, is a compound of tánkt and ak, not of tánk and tak: "just at that time."

87, 17. láp kímbaks gasháktchna: they follow the corpse, which is placed on the wagon, in two files *on horseback;* kímbaks is apposition to shashámoks.

88, 1. Nā'sh etc. The appearance of their graveyard (tchpínû) near the Williamson River does not differ much from that of our cemeteries; it lies in the midst of the woods. For titadsχátko see Dictionary.

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*539 766 [115]

FUNERAL OF WARRIORS.

GIVEN IN THE KLAMATH LAKE DIALECT BY "SERGEANT" MORGAN, AN INDIAN FROM KOHÁSHTI.

[726] [825] 6 Nî'shta hä'ma mû'kash tχû'tχuk: "mák̲laks k̲'lä'k̲!" Tsúi gátpa
All night long screeches the big owl presaging: "people die!" Then come

mák̲laks ktaklî'sh, tsúi shneshnalχō'ta hushtsóχok. Nā's wípka hû ámbotat,
men parflesh-cuirassed, and while burning down lodges murder they. One (man) escaped into the water,

tsúi shtî'ldshna tû' sa-amoksámkshi m'na; gená shtî'ldshnuk. Tsúi gépka
and reported over there at relative's house his; he went (there) to announce. Then came

9 tumî' mák̲laks wa-u'htákiug; tsúi shenótank gē'kshta túnîp hushtsóχ shenó-
many people to disperse (them); and while fighting on one side five were killed in

tankok. Gē'kshta tchkash hushtsóχa túm, nánka géna kä'ktsnuk vû'shuk;
battle. On other side also were killed many, some started to run away from fear;

*539 773 192 193 [103] [137]

94, 4. I-ulalónan or Yulalóna is the Indian name of the cascade of Link River above the town of Linkville, and for that town itself. The origin of this name is explained in 94, 5. 6, for the verb i-ulalóna means to move forth and back, referring here to the waters of the river receding under the pressure of the south wind.

94, 6. ítklank, partic. pres. of ítkal, means here: obtaining by basketfuls.

94, 9. The kĕnáwat is a plant growing high in the warm climate of Northern California, especially in the ancient habitat of the Shasti Indians, and in this myth it suggested itself to the Indians on account of its property of growing very fast.

95, 5. gĕ'hlapka: he swung himself into the nest by climbing over the rim. Cf. *Note* to 66, 13.

95, 10. kaíyema K'mukámtchish for the regular form K'mukámtchash. Cf. 91, 8.

95, 15. skáyamtch etc. More plainly expressed this sentence runs as follows: sha skáyamna pásh tchish ámbu tchish; the first tchish being placed before pásh and appended to the apocopated skáyamna.

95, 16. shéwana here used differently from tchíya, which applies to liquids only.

95, 17. p'lû' ítchuank seems to be a quite modern interpolation, for it smells of pomade and hair-oil; but it is as ancient as the myth itself.

[765] 95, 23. 96, 2. 3. 4. Tchíka. I have rendered this bird-name elsewhere by "Chaffinch," and Klétish by "Sandhill Crane".

[551] 96, 3. shlámia, to feel insulted. She resented it as an insult that the child called her deceased husband by name; for it was a capital crime among the ancestors of the present Klamaths to call a dead person's name for many years after his demise.

96, 5. hû'tna is changed to hû'tan on account of being followed by a word commencing with k.

[765] 96, 6. stiya. The custom of widows to put pitch or resin on their heads at the death of their husbands was abolished only at the time when cremation became a thing of the past.

[178] 96, 6. galdsha-úyank is a more explicit form of the participle; the verb gáldshui being the contracted form of galdsháwi.

96, 8. yámnashla. He used the bristles of porcupines to make necklaces of.

96, 11. unakáka m'na was the son of Aíshish and of the above mentioned Tchíka.

96, 11. 12. K'mukámtcham qualifies pā'ks, not lúlukshtat.

96, 14. pakakóleshtka, verbal desiderative of pakakóla, to jerk away from. The suffix -óla indicates that K'múkamtch wore his tobacco-pipe tied to his body; he wore it on his neck.

96, 15. tchítchiks is used when speaking to children. It signifies *so, so!* and means: be quiet, shut up, stop!

96, 17. tchē'k kĕléwi. In similar connections this phrase very frequently ends a whole narrative in Modoc and Klamath. Here it means that Aíshish ceased to poke the pipe into the fire. Cf. 85, 10. [illegible], 7.

96, 18. medshá: he removed from that spot with all his wives and children. Ancient customs forbid the offspring to stay where the father had breathed his last.

96, 20. Gén hûnk nánuk etc. This portion of the myth describes the destruction of all the living organisms on earth by a general conflagration caused by K'múkamtch. Myths of this kind are suggested by intense heat experienced in summer. This mode of destroying life on earth is less frequently met with in myths than the drowning in a general flood.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 773 103 "Nakótk Wí'tlas kokétat hí tchí'sh luélks-kiăm gí'-uapk; na-ást shé-
"By (its) dam Witlas in William- there also a fish-killing place shall be; thus
see River
shash élza ní: Ktá-i-Tupáksi. Mbû'saks nă'st shéshatk máklaks gí'-uapk;
name give I: Rocks-where-stand. "Obsidian" so called a people shall exist;
Smă'k nă'st sésatk gí'-uapk máklaks gí'ta. Kă'katils nă'st sésatk gí-uapk 3
"Hairy" so named shall exist a people there. "Armpit-hairy" so called shall exist
gí'ta máklaks."
there a people."

NOTES.

All Máklaks admit that K'múkamtch created their country, the earth and the universe, but as to the special process by which he created them they seem to have no definite idea, though they possess a multitude of myths for special creations.

Most of the places mentioned in this item are situated around Upper Klamath Lake. That they are localities inhabited for centuries past, and identified with the history of the tribe is proved by the fact that their naming is ascribed to K'múkamtch. The most noticeable of them are no doubt the three sweat-houses, all of which are of remote antiquity, and were put to use only when families were mourning the loss of one of their members. Two of them are quoted here: Wakáksi or Kăilalkshíni spúklish on west side of Lake and É-ukalksi, a short distance south of Fort Klamath. The third lies about three miles south of Modoc Point; it is called Ká-ashkshi spúklish.

*539 773 103 192 142, 1. kăíla. About the meaning of this term in creation myths, cf. *Note* 98, 23. In other connections, in the present text, kăíla or kă'la means spot, locality.

142, 2. 3. Tulish. To enable the Indians to catch fish at that place, K'múkamtch built for them, as tradition has it, an obstruction resembling a beaver-dam. Cf. nakótk, 143, 1.; gíti for gíta hí.

142, 3. 5. Túkus and Kohásht are camping- and fishing-places on the eastern shore of the Lake. At Shuyakă'kish the Indians leap over rocks for amusement.

142, 5. ná-asni, nă'sni stands for ná-asht ní: "thus I".

142, 5. 11. Gúmbat is called Rocky Point by the white population, and lies on the western shore of Upper Klamath Lake. A-usmi is an island of the Lake.

142, 6. Wakáksi or Wáka is named after the tuákish-fowl whose cry is wáka wáka.

165 177 142, 6–10. 12–16. These mourning customs are gradually disappearing at the present time. One reason for this is the progressive assimilation of the tribes to American customs, another is the circumstance, that all of the three ancient sweat-houses are situated outside of the reservation limits.

142, 15. ndánnántak is composed of ndánnanti or ndánnantat ak: "only for three (kinds of relatives)".

193 143, 1. Nákotk is the instrumental case of nákŏsh, lumber-dam: "on account of its dam Witlas will be a fish-killing locality." A loon destroyed that dam by forcing its way under it; one of our texts gives this myth. Cf. 132, 1–8 and *Note* to 74, 2.

829 143, 2. 3. Mbû'saks, Smă'k and Kă'katils are names given in contempt or derision of the respective tribes; the latter to Indians living at the Dalles of Columbia River, Smă'k to a tribe living south of that locality. Cf. 103, 2. 3. Mbû'saks is a name for the Snake Indians.